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ABSTRACT

This report offers an agenda for developing educational approaches that provide a global perspective as a way of enhancing students' abilities to understand and cope with issues of social change. The report is divided into three parts. Part 1 argues for the necessity of a global perspective, with focus placed on the educational needs created by: the microcomputer; the emergence of a "global society"; growth in the employment of Americans in foreign posts; environmental and nuclear issues; the changing environment of the workplace; aging; and the decline of United States dominance within the world economy. Part 2 describes actions taken by various localities to initiate global education. Discussed in this section are: local initiatives and meeting local needs; textbooks and instructional materials; multicultural education programs and resources; a model program for mapping a school or community's ties to global networks; inservice programs; elementary school programs; State and Federal initiatives; and the role of professional organizations and other educational agencies. Finally, Part 3 addresses 20 commonly asked questions about the need for a global perspective in American education. (KH)

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EDUCATION FOR A WORLD IN CHANGE: A REPORT

BY DAVID C. KING

intercom

is published by the Center for Global Perspectives for teachers and students, for teachers of teachers, and for all concerned with education, whether working in schools or colleges or in adult or community efforts. INTERCOM brings global perspectives to bear on issues which concern all of us and which do not respect national boundaries. These include: interdependence, change, development; human rights; economic and social justice; population pressures; depletion of natural resources; environmental degradation; and conflict, war, and peace. INTERCOM provides classroom tools, resources, and ideas for teaching which promote constructive alternatives for the fulfillment of global responsibilities and the furtherance of democratic values.

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EDUCATION FOR A WORLD IN CHANGE: A REPORT

BY DAVID C. KING

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PROLOGUE:
AN ANECDOTE

One day last spring, as I was traveling across the country, I stopped in the small town of Shelby, Iowa—normally just a blur as you speed by on interstate 80. The town, a meager cluster of roadside businesses, perches uneasily between the highway and the gently rolling farmland that stretches to the horizon in all directions.

I ate dinner in one of those chrome and formica "family-style" restaurants—the sort of place that is frequented more by locals than by "tourists" like myself. At the next table, two families were eating and the men were talking farming. They spoke of soybean markets in Indonesia, weather forecasts in the Ukraine, and meat-consumption habits in Japan.

A lot of the talk was too technical for me, but one thing was incredibly clear. I had a sudden urge to leap to my feet, shake the farmers' hands, and shout: "You're wonderful! You have a global perspective! And **that's** what we're trying to get into the schools!"

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PART ONE
A NEW EDUCATIONAL AGENDA

CHANGE IN AMERICAN EDUCATION

Change in American education is not usually a very neat process. And often, when an ambitious reform program is launched, we lament that untidiness. It's because of a cultural lag, of course, and the reasons for it are not hard to find.

Decentralization is a major factor. There are no central conduits through which reform measures can be channeled to some 18,000 districts and to classroom teachers that number in the millions. In addition, we exhibit a sometimes remarkable penchant for clinging to educational practices that we have used in the past, frequently despite the fact that they have not worked.

Under these conditions, the impact of any given initiative is bound to be uneven at best. The entire process is very American—the source both of gnawing frustrations and enduring strengths.

Change, however, does occur, and sometimes the transformations are dramatic. Repeatedly during the past two decades, profound changes in our national and world environment have caused us to revise our educational priorities. The Civil Rights movement, for example, was one of many events that required a response from our educational system.

Rather abruptly, our schools began to pay more attention to blacks and their role in and their contribution to our society's development. More equitable classroom treatment of other minority groups has also come, but somewhat slower. The struggle to correct old imbalances continues and much remains to be done. The key point is that a new social awareness has been reflected in our schools.

Other concerns have had to be translated into educational programs – concerns such as human/environment relations, the changing role of women, and the development of new technologies like the microcomputer.

In sum, the sweeping social changes of the past 20 years have forced us to address ourselves to a new educational agenda. Some of the major items on that agenda were, a generation ago, not even part of our awareness. In a very few years, we have had to develop educational approaches to such subjects as:

- ☐ energy
- ☐ consumer training
- ☐ the changing role of women
- ☐ ethnic heritage
- ☐ population dynamics
- ☐ civil rights/human rights
- ☐ aging
- ☐ new technologies
- ☐ media influences
- ☐ changes in work and leisure
- ☐ law-related education
- ☐ global interdependence
- ☐ world issues
- ☐ future studies
- ☐ cross-cultural understanding

Education designed to provide a more global perspective enhances the individual's ability to make sense of and cope better with the issues and opportunities we confront.

Some of those items could be considered "old business" except that our era of change has altered them drastically. The study of world issues, for instance, has come to include such topics as international human rights, the uses of the oceans and their beds, and nuclear proliferation.

We tend to view each of these new priorities as a separate entity. Interest groups emerge to espouse a specific cause, such as education about women's rights or ethnic heritage. School meetings are held to address the need to incorporate consumer training or law-related education into many subject areas. Administrative agencies draft resolutions of commitment to one new concern or another. And publishers rush to produce special materials to supplement textbooks that are suddenly outdated.

Rarely do we see these new needs as interrelated. Instead, we create a crazy-quilt pattern of reform efforts each competing for attention, funds, and classroom time.

But this doesn't have to be the case. These new educational priorities do have important elements in common.

For one thing, all represent efforts by our schools to respond to urgent social concerns. When public awareness about an issue reaches a certain level, the schools begin to change.

Another common denominator is that each new agenda item exerts pressures on the schools. Room must be found among already-crammed course offerings. Materials are needed. Teachers often require special in-service training. And decisions have to be made about learning objectives and where those objectives best fit into the curriculum.

A third common element among these priorities offers somewhat greater posibilities for a more integrated approach: adequate understanding of each of these subjects depends on the ability to view the issues involved in their global context. Consumer education, for example, should provide students with at least some understanding of how pressures and shifts in the global economy affect their roles as consumers. Environmental or energy education should involve some understanding of complex global systems that influence what we do on the personal or local level. The study of aging should involve awareness of global trends in aging and what impact these will have on future lifestyles.

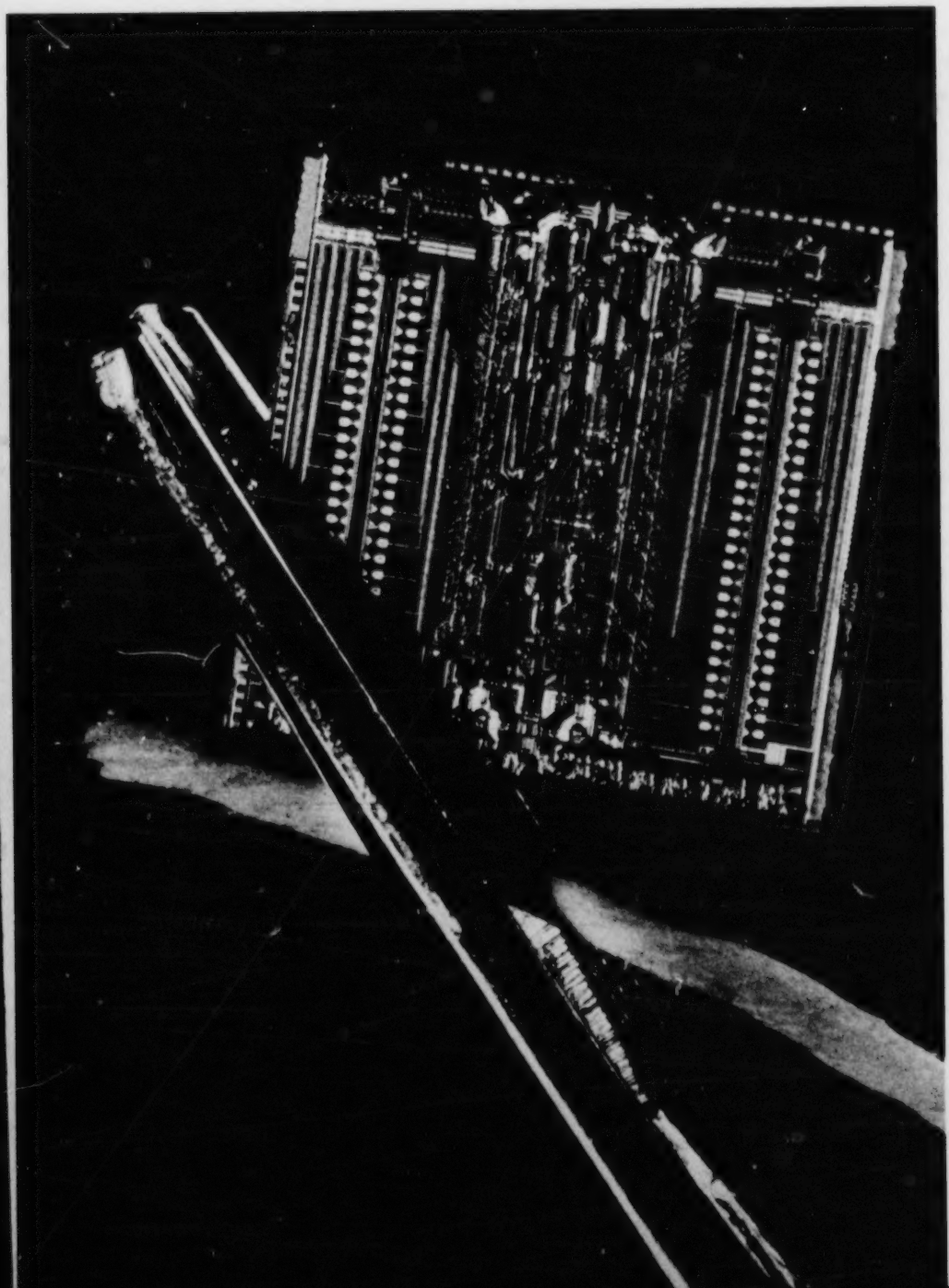
Education designed to provide a more global perspective, therefore, should not be seen as simply one more important cause competing for some share of the curriculum. Instead, it should be seen as something that *incorporates* the common elements of our new educational agenda. It is a concept that enhances the individual's ability to make sense of and cope better with the issues and opportunities we confront.

It's also important to note that the *form* of this new educational agenda is different. It is not only the content of what is taught that is changed. Rather, new attention is being given to the development of skills for coping with the forces of change and conflict, for understanding the possibilities and pressures involved in increasing interdependence, and for communicating effectively in an age of electronic media and multicultural contacts.

A panel of 50 leading educators has emphasized still other skills: "In a frustrating and sometimes frightening world," their report states, "there is a great need for coping skills and techniques. Good guidance and better preparation are needed in the skills of human relations, in dealing with uncertainties, and in learning to choose wisely among alternatives."[1]

A key element in developing such coping skills involves recognition of how dramatically our world is changing.

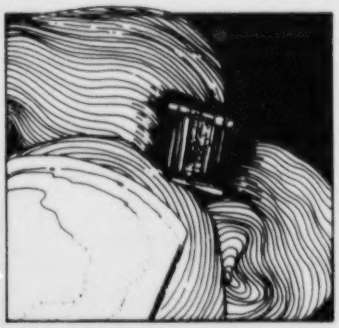
THE MICROCOMPUTER: A SYMBOL FOR OUR TIMES



Coaxial cables, microwave links, optical fibers, communications satellites, silicone chips—these are the components of the world of the microcomputer. It is a world that was born so fast we scarcely noticed.

The secret of the microcomputers are those tiny silicone chips, each about the size of a fingernail. Each chip has incredible power for storing information. A handful of them can hold the complete works of Shakespeare.

The miracle chip represents a quantum leap in the technology of mankind.



Aided by their support systems, the microcomputers can send their data far and fast. They can transmit the entire Bible across the planet in a half-second. Four modest-sized space satellites could handle all the long-distance telephone calls in the United States.

In a special report, the editors of *Time* magazine wrote with awe about this new wonder:

> *The miracle chip represents a quantum leap in the technology of mankind, a development that over the past few years has acquired the force and significance associated with the development of hand tools or the discovery of the steam engine.*[2]

And Nigel Hawkes of the *Observer* (London) notes some of the possibilities: "electronic mail, viewdata-type information services, a vast number of television channels . . . the elimination of money . . . even an electronic referendum system in which the voters could express their views by pushing buttons."[3]

It all sounds like one of those futuristic scenarios that are fun to speculate about; they don't have to be taken too seriously because they may or may not come to pass.

But the intriguing thing about the microcomputer revolution is that it is already happening. Here is an example:

On April 18, 1979, United Press International and Telecomputing Corporation of America announced an agreement: TCA will provide UPI news reports to the owners of home computers (200,000 home computers are now in operation). The computer owner can dial a local telephone number, punch keys to show areas of interest, and a central computer in Silver Springs, Maryland, will promptly respond by filling the home TV screen with printouts of the latest UPI releases.[4]

TCA will also make available a library of 2,000 television programs.

While the prospects are exciting, there are some unsettling questions: How will we use these home computers? Will we ask UPI to help us unravel the complex interdependencies that affect our lives? Or will we seek only those items that seem to have more immediate utility? Will a databank of television programs add rich new dimensions to our entertainment? Or will we choose to fill our evenings with nothing but situation comedies and mindless movies? Does an electronic button automatically lead to greater democratic participation, or will political lethargy increase?

This microcomputer revolution is a change we weren't prepared for. We are not sure how to respond to it or what it really means in terms of our own lives. We are only beginning to think about its implications for the schooling of our youth.

We should keep in mind that we are now educating what will be the first generation of home computer owners. What these young people experience today will help determine the kind of computer programming that will be important and meaningful to them in the future. In broader terms, we share the responsibility for training people for 21st-century lives. We face the enormous challenge of deciding what kind of training will be most helpful, and how we can mobilize our schools to provide it.

The word *global* is naturally central to our concern. We recognize that the wave of change we are riding has carried us into a global age. We want our schools to prepare young people for both the challenges and the opportunities of that age. But when we explore what the schools are doing and the prospects for the future, we run into a host of questions.

ARE WE MEETING THE CHALLENGE?

How well are American schools performing their task of preparing the young for the future?

Some observers view the educational climate with considerable optimism. Henry Steele Commager writes: "No other people ever demanded so much of education—none was ever served so well by its schools and educators."

Others are alarmed at the sluggish pace of educational response. The editor of *Change* magazine says: "The which the current school and college generation will be able to recognize when its time comes at the helm." This editorial finds "an awesome incongruence between educational short-sightedness and accelerating world change."[5]

Multicultural education must be a fundamental, continuous part of the entire school curriculum.

It is not easy to assess how well students are being prepared for new world realities. We are repeatedly jolted by the results of surveys and standardized tests: only 3 percent of American college students are taking any course involving study of another part of the world; a Gallup Poll shows that 50 percent of those sampled are not aware that the United States imports any oil; on a standardized test of high school seniors, 40 percent listed Israel as an Arab nation and about the same percentage named Golda Meir as the president of Egypt; 34 percent of seventh graders in California, when asked to identify an "ethnic group," picked the answer, "People on welfare."

But, at the same time, uncounted thousands of Americans are operating effectively in an emerging global society. They transact business with, travel to, even live and work in places some may not even be able to identify on a world map. Like the farmers in Shelby, Iowa, they have a global perspective that meets their personal needs.

Clearly, something in their background enabled these people to function in a complex, interdependent world environment. They exhibit that uncanny knack for maneuvering and adaptation that serves New Yorkers in their subway system and southern Californians on their freeways.

Many involved with our nation's schools say that this functional response is enough. Americans will deal with the world "out there" when the need arises. There are plenty of other educational matters to worry about—including the critical need to boost performance in the "basics."

Others argue that the way Americans are dealing with new interdependencies is far from adequate. Our crisis-oriented response to the current oil shortages reveals a society struggling because of its myopic vision. And this inability to perceive things clearly is being perpetuated by our concept of basic education. In fact, they would argue that what we desperately need is a new definition of what the "basics" are—one that will incorporate the global realities we face. Carlos Cortés offers a definition in connection with multicultural education:

In recent years, much has been said about the need to develop greater student proficiency in the "basics." What basics? Reading, writing, mathematics ... obviously. But since multicultural understanding is a societal basic, we must approach multicultural education as an educational basic. And as a basic, multicultural education must be a fundamental, continuous part of the entire school curriculum.[6]

Using much the same reasoning, a growing number of educators state that education for life in an age of global interdependence creates the need for new basics in addition to multicultural understanding. W. Paul Fischer and M. Frances Klein offer a list of what some of these basics might be:

... interpersonal skills, understanding about oneself and other people, determining a balanced relationship between the environment and human needs and desires, appreciation of people from other cultures and races, skills necessary to participate in a democratic form of government, and appreciation for all forms of human heritage and beauty.[7]

Many writers and curriculum committees have developed similar lists, although usually with less of a humanistic emphasis. Competencies in decision making, accepting ambiguity, managing conflict, and recognizing interconnections between the immediate and the global, are among the basics commonly mentioned.

And some commentators share the view of former U.S. Commissioner of Education Ernest L. Boyer that Americans are now ready to consider a new educational agenda:

Fortunately, we are at long last becoming aware that the many pieces of the human puzzle add up to one interrelated system—the complex web of human culture and society and the physical-biological world within which the human-built world is rooted.[8]

Still, the voice of skepticism is strong. Many do not see the awareness Boyer writes of as extending to the schools. The editor of a major textbook publishing company commented: "What you call a global perspective is certainly not part of the school curriculum. It is not on anybody's list of priorities."

The editor may be right in the sense that there is no concerted movement to devote more classroom time to the teaching of "global events" (although many educators would dispute that contention). But the situation is not that simple. We're not just concerned with students' knowledge of major world events. Rather, we care about their overall perspective:

- ☐ How well do they see the ways in which their lives and their immediate surroundings are constantly being influenced by those seemingly remote forces and events we call "global"?
- ☐ How well are they being trained to cope with the uncertainties and frustrations as well as the opportunities that emerge from countless planet-wide interdependencies?

It is when we raise such questions that we begin to see the complexities of the educational challenge we face.

NEW CHALLENGES, NEW OPPORTUNITIES

. . . When I talk at universities to students, they always want to discuss saving the globe, and I am all in favor of that of course. But I always answer, "It's very good to think about problems in a global way, I think it is a good intellectual exercise, but the only way you can do something is in your own locality. So think globally, but act locally. If you cannot do something about that stream or those lovely marshlands in your town, then how do you think you are going to save the globe?"

– RENÉ DUBOS

WORKING "OVER THERE" *

To function effectively today, both as individuals and as democratic citizens, we have to have some sense of the total picture: our perspectives have to be personal, local, national, and global—all at the same time. It is this multilayered outlook that should be a major component of education.

CONSIDER SOME EXAMPLES:

More than 500,000 Americans now work in foreign posts for U.S.-based firms. A remarkably high percentage fail. Even among carefully selected executives, more than 30 percent of those sent overseas are later judged inadequate.

Frederica Hoge Dunn, a multinational business consultant, finds that many people considered top rate by American domestic standards are not able to adapt to life in foreign cultures. She writes, for example, about a man she calls Mr. Grant, a young executive with excellent qualifications, who was sent to the Middle East. After six months, he asked to be returned home.

"Apparently," Ms. Dunn observed, "Mr. Grant's success in school and on the job arose from his extraordinary zest for competition—a zest that is common in American business, sports, and politics. In the Middle East, however, he had to work with a multinational team, and his competitive spirit alienated many of its members. Some of them represented cultures where an individual winner is regarded as having offended all those who lost."

Ms. Dunn suggests that new selection procedures might help: "Extra weight should be given to the candidate's ability to adapt to an alien culture. A person who ranks third or fourth by domestic standards may be the best bet."

That might be a useful short-term solution. But the ultimate answer lies in our training programs, beginning in the earliest years of schooling—preparing young people for a world of growing cross-cultural contact, contact that will often include traveling, living, and working in "alien" cultures.

*Based on Frederica Hoge Dunn, "The 'Best Man' Theory and Why It Fails," *New York Times*, July 16, 1978.

JUST FOR RATS

Jamaica Bay was once a huge dumping ground adjoining John F. Kennedy Airport in New York. Each day it was fed by hundreds of garbage trucks and 1600 sewer lines. It was a place fit only for rats.

Then a Parks Department employee decided to do something about it. He began planting trees and shrubs. City officials became interested. They stopped the dumping of garbage and then the sewer lines. "The bay began immediately to improve," René Dubos recalls. "Water birds came back. The oyster industry has started again. And other shell fish and fin fish, because rapidly conditions improved."

Jamaica Bay began to be important to people. When state officials announced plans to extend airport runways out into the bay, they set off a wave of protest that helped to change the decision. Today, the bay is protected as part of the huge new urban park system—Gateway National Recreation Area. For Dubos, "all this demonstrates that a place like Jamaica Bay that was just for rats only 10 or 15 years ago can be converted into the most beautiful bird sanctuary on the East Coast. So that shows if we are willing to do things, we can save our environment. Even our urban environment."

Jamaica Bay is a success story and a heartening one. We face countless other challenges that are more difficult or stubborn or complex—such as making wise use of scarce resources so that supplies are protected for future generations, or finding ways to share those resources more equitably. Whatever choices we make, we keep bumping into the fact that, as the American naturalist John Muir said, everything is connected to everything else. And those interconnections now involve us with every part of the planet and all the people who inhabit it. In the Jamaica Bay case, the actions of one person—the Parks Department employee—affected a wide variety of natural and human systems. The reverse is also true—changes in those systems affect the individual, often in ways that are difficult to detect.

*Based on an interview with René Dubos in the *EPA Journal*, October 1978, reprinted April 1979, Environmental Protection Agency.

POWER PLAY

In mid-1978, residents of the town of Taghkanic, New York, held a referendum. They were to express their opinion on a proposal to build a nuclear power plant near the town. Teenagers as well as adults were eligible to vote.

97 percent voiced strong opposition to the plant.

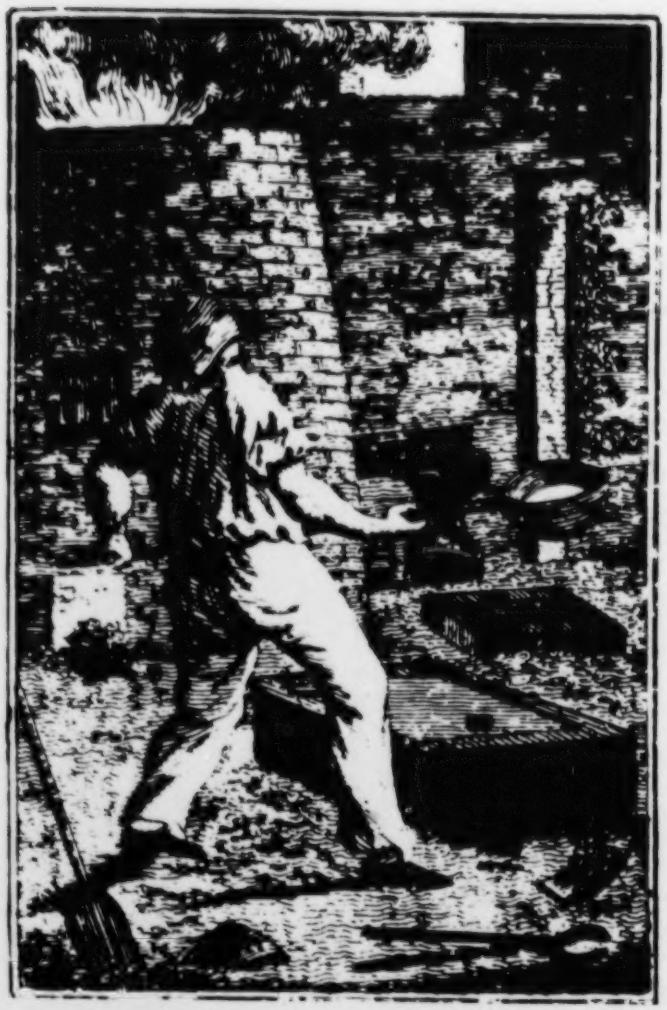
In the months that followed, with a public hearing scheduled in 1979, both the power company and its opponents tried to win people to their respective views. No one could tell how the matter would be decided by the state.

Then, in the wake of the Three Mile Island nuclear accident, the matter was decided without a public hearing: the power company quietly withdrew its application. The people of Taghkanic breathed a sigh of relief. They felt they had won a great victory for the quality of life in their community.

Did the voters make a wise choice? In one sense, they did. Not many people want a nuclear power plant in their backyard.

But we can also question whether these people took into account the overall energy situation faced by our society. For example, it could be that a series of such decisions will force us to back into the solution of burning more coal. Whatever choices we make, we have to be able to see that larger picture. Otherwise, we are likely to make short-sighted decisions and end up with alternatives we really don't want.

THE QUALITY OF WORK *



In some ways, Eddie Bartee feels content about his job as a steelworker. He earns an adequate salary ($18,000) and the surroundings are pleasant. He does not find that being black is the handicap it was for his father, who worked in the same plant.

But some things disturb him. "Sometimes," he says, "the job gets to be the same thing over and over again." And he asks, "Why do steelworkers die earlier than other workers? Is it the toxic fumes?"

Like many factory and office workers today, Eddie Bartee feels little control over his work environment. He would like to have more job satisfaction. He would like some kind of reassurance about health risks.

According to an HEW task force, the most satisfying jobs are those that give the worker the most independence. But, the report states, the trend has been toward larger corporations and bureaucracies, which tend to define work in ways to "minimize the independence of the workers and maximize control and predictability for the organization."

The world of work is changing. Increasingly, people feel themselves to be helpless victims of massive and immutable economic forces. Occasionally they are buffeted by dramatic changes, such as when a corporation shifts its manufacturing operations to some other country. More usually, their struggles are less noticeable but still disturbing, as in the case of Eddie Bartee.

How can we help this emerging generation feel some measure of control over such matters as work environment? Obviously, the development of a more global perspective is not a panacea. The ability to exercise influence, however, begins with knowledge. At the very least, we can help people understand the forces they must contend with.

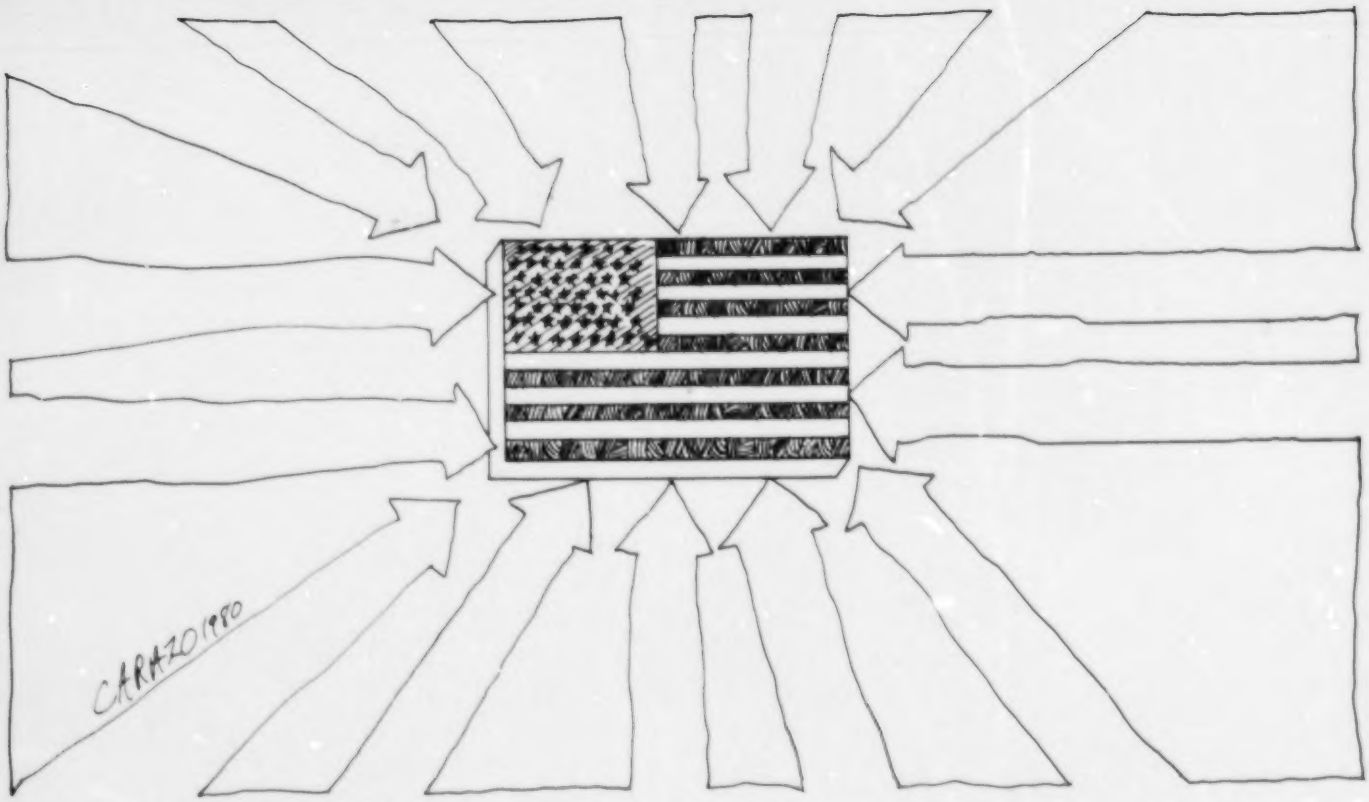
*Based on an interview by Monroe Karmin, Knight News Service, in the *San Francisco Examiner & Chronicle*, Sept. 3, 1978.

AGING

When the nation celebrated its Bicentennial, a remarkable man named Sam Corwin was preparing to celebrate his 100th birthday (he had been born just 50 years after Thomas Jefferson died). His son, journalist Norman Corwin, writes that Sam Corwin violates almost all our stereotypes about the aging:

> *. . . He insists on living alone, cooks his own meals, gets up at five every morning, maintains an active correspondence and keeps track of the birthdays and anniversaries of . . . almost everybody he has met more than once, plus scores of doctors whom he has consulted in a full life of hypochondria. . . .*
>
> *He is small, has looked frail for the past 60 years, eats like a sparrow and used to smoke malevolently odoriferous cigars (the aroma even clung to his letters). To this day he puts away upward of a pint of sherry daily.*[10]

Coping with aging is a highly individualized matter; some people seem better prepared for it than others. It is a societal matter as well, and as the aging of our own society accelerates, we are beginning to develop educational programs about the aging process. Our students will gain a great deal if this learning is placed in its global context. It is, after all, a concern we share with all people, and we can learn important lessons by studying the responses to aging in other cultures and time periods.



"EMBATTLED AMERICA" *

A striking television commerical pictured a noble eagle soaring silently above the American landscape. A narrator then urged the viewer to take heart in that symbol. "In recent times," he said "the art of looking up has become in danger of being replaced by an opposing view. . . . We believe it's time to lift our heads again. At Whirlpool we feel that our commitment has to start with pride. Pride in our craftsmanship. It's this simple: If any of our appliances don't meet our standards, we don't sell them."[1]

The commercial was more troubling than comforting. It seemed to be based on an unpleasant assumption—the assumption that Americans need to be persuaded to have faith in American products.

There are disturbing signs that something has happened to the American economy: automobiles made in West Germany, Sweden, and Japan are reported to break down less frequently than those produced in the United States. Important segments of the electronics industry are now controlled by companies in Japan (AM-FM radios, for example, are no longer manufactured in the United States). American apparel companies ship cloth abroad, to be made into clothes for shipment back to U.S. markets.

In many ways, we had to expect that our economic dominance could not last indefinitely—especially as the industrial nations recovered from World War II. But our anxiety grows as we read about balance-of-payments deficits and the dollar's decline in value. And we find it disturbing to learn that per capita income in Switzerland now exceeds our own by 45 percent, while Sweden, West Germany, and Denmark have also moved ahead of us, with Japan rapidly closing the gap. More seems to be involved than other countries "catching up."

David Rockefeller, chairman of the Chase Manhattan Bank, warns that "The United States is at a critical crossroads in the international marketplace. . . . Our friends the world over . . . wonder if we have the strength and will to meet the challenges facing us." And Senator Adlai Stevenson argues that "our economic maladies are rooted in a failure to face the realities of global interdependence and intensifying competition for the world's markets and supplies."[2]

How can we restore not only our economic strength but Americans' pride in their own products and craftsmanship? The answer is not as simple as the cheerleading of the television commercial. All of us—workers, managers, farmers, consumers, government officials—must have a better understanding of our nation's place in a global economy. Only then can we begin to deal with the pressures of international competition and make wise choices about the things we can do best.

As these cases suggest, a global perspective enables the individual to glimpse what Robert Muller called "the total world fabric"—to recognize how the immediate and local are interconnected with events that seem to be more distant and remote. These ways of perceiving and analyzing do not require new courses in the curriculum of our schools. In fact, they are not likely to emerge from limited exposure to special courses in world affairs or international relations. On the contrary, these perceptions of the total world fabric can and should be taught at all grade levels and in every subject. That is the key to a global perspective in education—making it an integral part of all that is learned throughout the individual's school career.

*Based on articles in a special section of *Saturday Review* titled "Embattled America," July 7, 1979.

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PART TWO
A GLOBAL PERSPECTIVE IN AMERICAN EDUCATION: PROGRAMS IN ACTION

LOCAL INITIATIVES

The month of May did not seem like an ideal time to be holding a workshop on building a global perspective into next year's curriculum. The teachers would be exhausted, thinking more about summer vacations than next year's courses. The setting—a historic ranch house in Taos, New Mexico—would probably distract the participants still more.

But this workshop was far different from what one would ordinarily expect. The 25 teachers—all from the Albuquerque public schools—were excited about what they were accomplishing. They were succeeding in including more global perspectives in their teaching of literature, science, and social studies, and in multidisciplinary programs. All had the feeling that they were bringing the curriculum up to date, making it reflect the kinds of changes their students must learn to live with.

Some teachers were working in pairs to develop guidelines for cooperative work between social studies and reading. Others were using GPE materials to redesign key areas of the social studies curriculum. And still others were working on an area studies course designed to help students overcome negative stereotyping and ethnocentrism. (The course, titled Universals of Culture, is now part of a required program at the high school level.)

In the months following that workshop, the Albuquerque program achieved considerable outreach with the help of the Center for Teaching International Relations (CTIR) at the University of Denver:

- ☐ A team of U.S. history teachers helped train 130 colleagues to use the concept approach developed by the project Global Perspectives: A Humanistic Influence on the Curriculum.*
- ☐ More than 400 teachers took courses emphasizing goals, themes, skills, and approaches aimed at developing a global perspective.
- ☐ A Learning Center for Global Perspectives was made part of the new Albuquerque Teachers Center.
- ☐ The Universals of Culture course materials became one of the handbooks in the GPE Humanities Series.

Where did this enthusiasm come from—this feeling that a global perspective provides an avenue for overall school improvement? Administrative support was part of it. Supervisors, principals, and state education department personnel solidly backed the efforts. The Center for Teaching International Relations provided teaching materials and guidance. So did GPE's Humanities Project. Certainly each teacher did not feel alone in this undertaking. And perhaps that's the key ingredient: these teachers shared—and communicated—a common perception of the need for major changes in the total curriculum.

What happened in Albuquerque is also occurring elsewhere in the country. There is a growing effort to incorporate components of a global perspective into existing courses; and often, the driving force comes from the classroom teachers. "What's happening is taking place at the district and building level," says Jan Tucker of Florida International University. As director of Florida International's in-service training programs, Tucker has helped to develop global education programs in Dade County schools. "This is far different from appeals in the past for new courses in international relations," he says. "It's now seen as something that involves all courses and all grade levels."

Jock Forbes of Lesley College in Massachusetts agrees. Having worked with more than 100 teachers through a program of Harvard University's School of Education, he has seen this same grass-roots response. "There is a growing awareness of a basic weakness in the curriculum," Forbes says. "Teachers are working hard to correct that weakness."

*A project of Global Perspectives in Education, Inc. (GPE) which produced the GPE Humanities Series of handbooks for teachers.

MEETING LOCAL NEEDS

We want to redesign our schools to take greater advantage of what the city offers, and that should also mean that students understand how the city relates to the global system.

A teacher in a Detroit Headstart program faced the problem of assessing the learning potential of a four-year-old boy who spoke only Malyalam—an Indian language that is not widely known in this country. The problem was solved when she found an uncle of an older boy serving as a parent volunteer, a man who spoke both Malyalam and English. He helped to administer the diagnostic tests the teacher needed.

The solution to this language problem was not accidental. It was built into the way Burton International School has responded to changing community needs. Located in a section of Detroit known as Cass Corridor, the school has had to adjust to major population shifts. A generation ago, the neighborhood became a settling point for migrants from rural America—blacks, Appalachian whites, and Native Americans.

More recently, Cass Corridor has witnessed a large influx of immigrants from all corners of the planet. Children of all ages arrive at school with no knowledge of English, speaking instead such varied languages as Farsi, Chinese, Urdu, Punjabi, Greek, Ibo, Arabic, Thai, and Rumanian.

The situation presented the possibility for tremendous linguistic and cultural problems. But the staff at Burton have made this multicultural component the school's strong point. Parents and community volunteers help deal with language barriers. This creates an environ-

ment where parents feel very much a part of school life and where they enrich the multicultural atmosphere of each classroom. Through courses and informal activities, the children are taught to have respect for and find pride in their respective backgrounds. Even the name of the school—which was changed from Burton Elementary to Burton International—along with a special school emblem and an anthem, help to remind the students that their cultural pluralism is a strength.

Visitors to Burton are impressed by the sense of mutual respect exhibited by the students. Edith King, of the University of Denver, points out that this learning environment provides one vital building block for a global perspective: "a positive sense of self and a regard for one's people." Dr. King also believes that Burton International provides one more proof that education for a global perspective should begin in the earliest school years.

Other urban school systems have had to address the needs created by demographic changes. In San Francisco, for example, population shifts have made this a mixed city, with white, black, Mexican-American, and Asian groups each being a minority. As in the case of Burton International, efforts were made to take advantage of this pluralism—and one result of these efforts has been schooling that offers students important components of a global perspective.

"The city of San Francisco, with all its historical, environmental, and cultural richness, should itself become the classroom," one city school administrator explained. "We want to redesign our schools to take greater advantage of what the city offers, and that should also mean that students understand how the city relates to the global system."

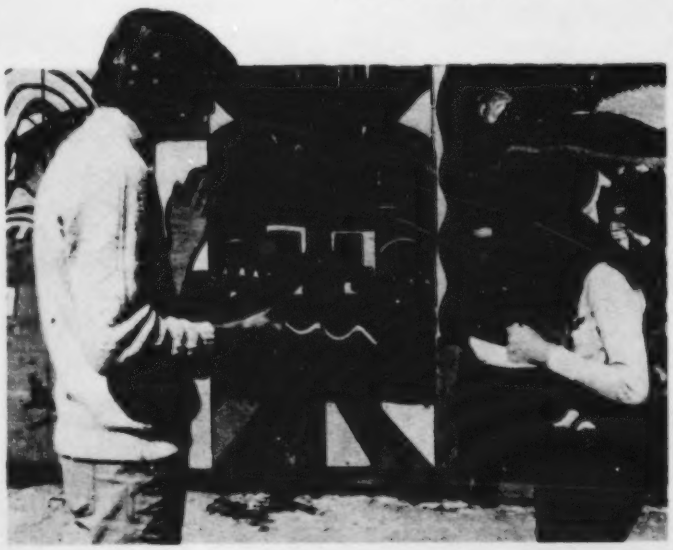
In 1978, the decision was made to redesign the framework for the entire K-12 curriculum. The task forces for all subject areas tried to incorporate several ideas into the guidelines, among them (1) ways to make good learning use of the city's multiethnic character, and (2) the place of the city in the world setting. The guidelines for social studies, for example, call for:

> **1.** *Wider opportunities to gain appreciation for one's cultural or ethnic heritage, while also recognizing the contributions of other groups to the varied fabric of our community life.*
>
> **2.** *Curriculum that will help develop citizens who respect themselves and others as individuals, as members of groups, as citizens of a democracy, and as inhabitants of a fragile planet.*

The course descriptions at each grade level reflect these broad goals. For example, the guidelines for the fifth grade course state: "The concept of change becomes central as students examine the nation's growth and development. . . . Learning places the United States in a global setting, indicating the growing interconnections between this country and other parts of the world."

Do guidelines like these make any difference? "In this case they might," an elementary reading teacher said. "After all, the teachers themselves wrote the guidelines. If nothing else, they will remind all of us that we have made a commitment to improve our courses."

"Students are going to learn more about their city," a geography consultant said. "And that should mean a better understanding of the city in a world setting. After all, how can you look at banking or shipping or anything else without seeing the 'global connection'?"



After surveying publishers' booths at an education conference, a Washington, D.C., teacher declared: "Textbooks represent a tremendous lag. They seem to ignore just about every major force operating on our world today."

The complaint is a common one, and a symptom of a serious problem. Basic hardcover texts are still the major teaching tool. If there is little attention to the concept of a global perspective in these books, the burden is on the teachers to find materials and develop teaching units.

The problem is compounded by the fact that many texts foster a needlessly parochial outlook. And some seem to go out of their way to reinforce negative stereotypes and an unfortunate ethnocentrism. For example, one 1973 social studies text, still widely used, offers this paragraph:

> *India's population is among the fastest-growing in the world; however, devout Hindus will not practice birth control. . . . Thousands of underfed cows now wander through India's streets and countryside. In a country where people are starving, the cows eat up precious food supplies. And since they are sacred, no one can eat them.*[1]

A NEW GENERATION OF TEXTBOOKS

Material such as this led the authors of a survey of texts for The Asia Society of conclude: "If the basic texts are characteristic of social studies curricula across the country, then serious questions should be raised about the effectiveness of the entire . . . movement for 'international' education or 'global' studies."[2]

A new generation of textbooks is now being produced—the books teachers will be using through much of the 1980s. Will these books show improvement in dealing with the new realities discussed in this issue of *Intercom*?

On the basis of the first texts to appear, the answer is mixed. All seem to suggest that "back-to-basics" means a return to the dispensing of as much information as possible. There is, however, considerable attention given to achieving greater balance in the treatment of, say, minorities and women. There is also a wide use of case studies as a means of giving the reader a specific focus.

For reviewers looking for elements of a global perspective in these texts, the new look will be disappointing. Often the labels are there, but not the content. One U.S. history text, for instance, has a unit on "America in a Global Age," but the chapters are merely a review of "foreign affairs" in the post-1945 era. Another publisher asks in its brochure: "Is a global perspective missing from your course?", but then lists texts with a very traditional focus on Western civilization.

There are exceptions and important ones. A good example is Prentice-Hall's high school government text, *American Government: Comparing Political Experiences* (1979). This book was developed by the High School Political Science Curriculum Project, a program of the Social Studies Development Center at Indiana University—long a leader in developing curriculums with a global perspective. (The project was sponsored by the American Political Science Association and supported by funds from the National Science Foundation.)

In many respects the text is traditional, providing students with solid information about the American political system. But two special features should enable students to deal more effectively with so much information: one is the wide use of readable and interesting case studies. The other feature is the development of concept learning, so that when the student encounters a word like *system*, he or she can relate political systems to other familiar kinds of systems.

One unit of the text, representing about 20 percent of the total, places the study of U.S. government in a global context. The class deals with such topics as Global Actors and Issues, Global Political Systems, Managing Global Economic Resources, and Multinational Corporations.

Other new texts have made important gains toward a more global perspective. Some examples:

- *Houghton Mifflin Company's* Civics for Today *(1980) contains a chapter exploring international human rights issues as part of the study of American government.*
- *American Book Company's* Cultures *(upper elementary, 1979) develops the study of human culture around two questions:*
  - *(1) "What is the global bank of human culture and how has it changed over time?" and*
  - *(2) "What forces have helped to turn the world into a global village?"*
- *Houghton Mifflin has also produced three experimental elementary titles that combine social studies and reading. These "mini-texts" build on the four concepts developed in the GPE Humanities Project: communication, change, conflict, and interdependence. They make use of different forms of written expression—stories, poems, songs, legends, myths—to help students get inside another culture in ways that will promote understanding and reduce ethnocentrism.*
- *Another publication from the Social Studies Development Center—*A Plan for an Energy Curriculum for the Elementary Grades *(1978)—places the study in a context that emphasizes the blurring of lines between the local and the global. The author states, for example, that "The problem is definitely global in scope, and students should be able to see linkages between resources, actions, and outcomes which will cause them to see how the patterns in their everyday lives have an immediate and indirect effect on the lives of others" (p. 21).*

Despite such gains, the textbook situation is uneven. The majority of new texts show little willingness to deal with the issues or opportunities of global interdependence. This had led many teachers and curriculum specialists to turn to the growing volume of noncommercial materials that are being designed precisely to provide the kind of new information and skills we need.

FILLING THE NEED FOR MATERIALS

STATE EDUCATION DEPARTMENTS

The New Jersey Department of Education devised a unique solution to a common problem—the need for good, unbiased materials for use in teaching about other cultures. A department spokesperson described the problem in more detail: "When children read a textbook account of life in Japan, for example, they will learn about one family, perhaps two. They aren't exposed to the tremendous diversity of lifestyles within Japan. So they come away with the idea that all Japanese are like the family they read about."

Department staff had found a model that seemed to overcome the problem, an elaborate multimedia kit developed by the Boston Museum of Fine Art. This model could be used with any culture; to follow it, solid data would be needed from which to build case studies of diverse families within a given culture. That need was met by a Fulbright grant, which enabled the state to send 18 teachers and curriculum specialists to Kenya for six weeks in the summer of 1979.

Led by Josephine Moikobu, a member of the Department and a native of Kenya, the group divided into teams, each to live with and learn from a different family. The material gathered will be used to develop four multimedia units: a Nairobi urban family; a tribal family; a coastal Muslim family; and a family of white "settlers." The units themselves, costly to reproduce, will be kept at regional locations called Education Improvement Centers. One member of the Kenya group at each center will be responsible for helping teachers become familiar with the materials.

State Department of Education personnel are excited about the project. "We hope to have classroom material that will do something more than create or reinforce stereotypes," the spokesperson said. "We still have lots of hurdles to overcome. We'll know more when the units are evaluated, but right now we hope we have a model that can be applied to the study of any culture."

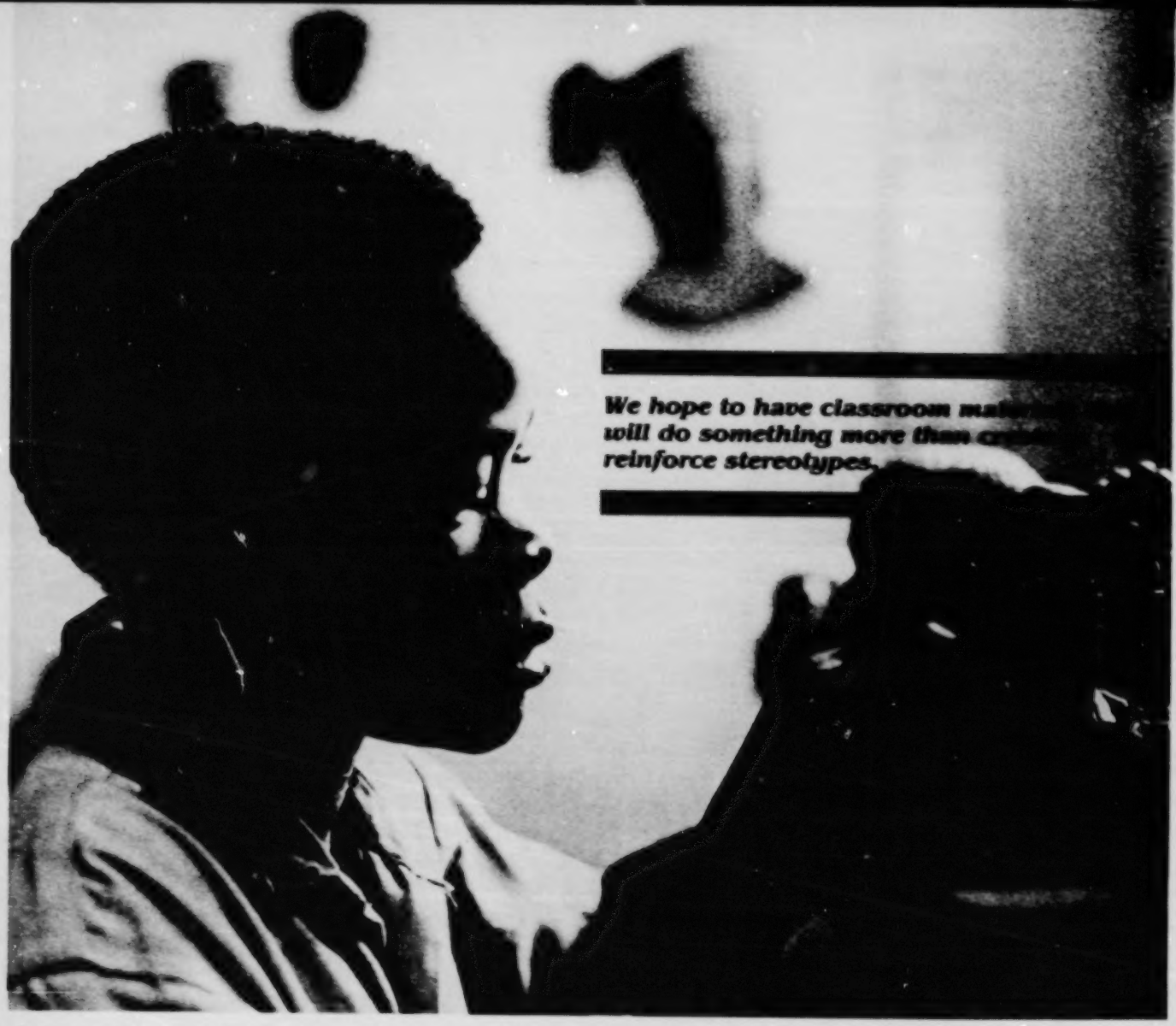
This is just one of many efforts in New Jersey to meet the goals of education for a global perspective. A resolution by the State Board of Education and the active support of the state commissioner have helped create an atmosphere in which such ambitious projects can be tried.

State Departments of Education in New York, North Carolina, Indiana, and other states have taken steps to fill the gap in globally oriented materials. A revision of the New York State Syllabus for American history, for example, stresses the theme of "America in the World." Sample units on such topics as multinational corporations encourage teachers to place the study of U.S. history in a world setting.

OTHER ORGANIZATIONS

Other education organizations, both governmental and nongovernmental, are producing materials that help fill the need. The Asia Society, for instance, has taken part in a project promoted by the governments of Japan and the United States. The goal of each national team was to develop teaching materials about the other nation that would promote deeper understanding of another culture.

The resource book developed by the American team and published by The Asia Society (*Opening Doors: Contemporary Japan*) is based on the premise that schools can expand on images of other cultures that we acquire from other sources, such as the media. "To avoid



misconceptions and distortions," the introduction states, "we believe schools must place intercultural education in a framework that will enable students to realize the necessity for . . . acquiring a world view. . . . The traditional approaches to the study of cultures do not really help students acquire this broader outlook. . . ." (p. ix).

The vehicle for developing this deeper understanding is the organization of the material around five themes which stress basic human commonalities: contemporary life; perception and expression; decision making; identity; and values. The materials then encourage the students to look for similarities and differences between their own and the other culture. As well as providing insights into another society, this approach suggests new ways for the student to examine his own society.

Materials developed by the Philadelphia World Affairs Council place a heavy emphasis on the role of early childhood education in developing a global perspective. Materials developed under Title I and used by 2600 Philadelphia students in 1978–79 pay special attention to the development of reading skills. The four units also have an appealing, activity-oriented approach. In learning about the ways people around the world meet the need for clothing, for example, retired textile workers demonstrate methods and then have the children experiment with those methods.

In common with other new culture studies programs, the World Affairs Council materials help students analyze human difference within a framework of cultural universals. The Title I program, for instance, is introduced with a unit called "One World." Superintendent of Schools Michael Marcase explains that this unit "will stress important global concepts and the universality of functions of all social systems, attempting to foster an appreciation of people's social and cultural diversity at the same time recognizing the basic underlying needs that are shared in common." Thus, in later units, when children study food, clothing, and shelter, they are struck not so much by the strange or exotic as by the variety of human responses to common needs.

EXCITING RESOURCES

"San Francisco Bay is not a bay," a 12-year-old student declared. "It's an estuary." A day of fun and work on the research vessel, *Inland Seas*, had made that point clear. A class of sixth graders had just been poking through a huge load of fish they had hauled

on board the 85-foot craft. A marine biologist showed them how to handle the fish without harming them and how to identify the species – sand dabs, halibut, perch, and anchovies.

For most of these students from Melrose School in Oakland's inner city, this was their first close-up look at the bay. They handled the fish specimens with squeamish delight and then painstakingly recorded the data. They also measured the oxygen content of the water and examined samples of sludge from the bottom. They could now tell the difference between a bay and an estuary, and they were learning why this particular body of water was so important to life in their region.

Michelle Lawrence, the invertebrate biology instructor, explained to the class: "Seventy percent of all marine organisms come to an estuary for some part of their life cycle. If we kill our estuary, the animals will have to go somewhere else. If they can't go somewhere else, they're going to die."

The students had already learned that 80 percent of the oxygen we breathe comes from ocean plants. They looked with new respect at the murky waters, which they now saw as something important to them personally.

The Melrose students were one of 170 school groups that took part in the 1978–79 program of the Marine Ecological Institute. (Participation was down from the pre-Proposition 13 annual level of 250 schools.) School funds for such field trips are matched by contributions from corporations, foundations, and individuals. The field trip was expensive, and it was an extra teaching burden for Melrose teachers Isao Nishijima and Reba Martin. But everyone agreed that the rewards were far greater than the investment. "The kids come away with a new awareness," Michelle Lawrence said, "a special something that would be almost impossible to create any other way."*

Educators concerned about providing students with a broader outlook know the value of such experiences. More and more of them are discovering that teaching about global interrelatedness can give their students a new sense of involvement with their own community.

Not far from the Melrose School, for example, students in Richmond, California, were learning about and experimenting with Balinese dance forms. This was just part of their exposure to music and dance from Finland, the Philippines, Vietnam, Japan, Mexico, and other countries. The instruments and the performers were all from the school and the community. This program, one of many conducted by the East Bay Center for the Performing Arts, helps students discover the exciting cultural diversity within their own city. The East Bay Center's programs have also opened new channels of communication between the schools and other institutions, such as centers for the handicapped, senior citizens centers, board-and-care homes, and halfway houses.

Cooperation between universities and the schools can also expand the resources available for use in the classroom. For example, the Project on Asian Studies in Education (PASE), at the University of Michigan, offers a variety of services to the entire region and also involves the growing Asian population with the schools. One PASE program sends scholars and natives of Asian societies to the schools. An elementary class might see a performance of Javanese puppets, learn Indonesian words, try their hand at playing a court gamelan, and prepare and sample Indonesian foods.

Susan Walton of PASE finds that the use of music and art is a good introduction to learning about another culture. "The students become actively involved," she says. "They enjoy doing things and this motivates them to learn more. And, of course, the teachers then want to make the most of this burst of enthusiasm." Other PASE services, such as evaluating curriculum materials, books, and films, help improve the quality of Asian studies.

One of the most ambitious efforts to provide resources has been the creation of "People Place" in Houston, Texas. Elementary school children explore six classrooms, each of which surrounds them with artifacts from a different culture. This carefully guided experience enables the students to see something of the variety of ways in which people organize to meet their needs. Another dimension was added to this program by bringing together children from the most "racially isolated" schools – those who had least contact with children of different ethnic backgrounds.

Many museums throughout the country offer their own versions of this "People Place" approach. For example, a junior high school unit on human rights involves Philadelphia students in a field trip to the Philadelphia Museum of Art. Such museum trips today are carefully constructed learning experiences. The museum staff includes teachers who have coordinated their efforts with the classroom teacher and with a staff member of the World Affairs Council. The field trip includes a simulation game out of which questions are developed that the students try to answer through their museum tour. They might explore reasons for differences from culture to culture, or how prejudice and discrimination are related to such differences.

Throughout the country, teachers are making use of field trips and other experiences to help students discover ways in which their community is linked to global systems. In addition to learning about the multicultural components of their environment, students explore interconnections through agriculture, industry, trade, tourism, and other sources. Many of these explorations follow the model of Your Community (or State) and the World (see below).

*Based on Mary Ganz, "Young Folk Delve into an Old Bay," *San Francisco Examiner & Chronicle*, May 23, 1979, p. F1, 4.

MAPPING INTERCONNECTIONS

In 1974, Chadwick Alger and his associates at the Mershon Center of Ohio State University developed a model program called "Columbus and the World." In a brief paper, Alger outlined ways of making an inventory of a community's ties to global networks. Categories for school or community groups to explore included: relatives living abroad; travel; church ties; business activities; and international organizations with connections to Columbus.

People tried the Columbus and the World idea and found out how exciting it was. Adults and students alike were amazed to discover the myriad linkages that connected them with other parts of the planet. Since that beginning, the model has been developed and expanded in a variety of ways.

One reason for the popularity of this model is that it creates a new community of interest between the schools and other segments of the society. A business person finds that he or she is learning a lot about the community, and the community in turn is learning more about the nature of the multinational ties of business. It's a kind of mutual educational experience in which representatives of different groups and interests begin to learn about each other and about what they have in common.

In the Kentucky and the World program, for example, representatives from a wide variety of organizations were brought together: the Kentucky Department of Commerce, the Congress of Parents and Teachers, Kentucky Educational Television, newspapers, universities, and school districts. The Mid-America Program on Global Perspectives at the Social Studies Development Center, Indiana University, provided materials for 16 teaching workshops, including a handbook titled *Your State in the World*, developed at Indiana University for the Council of Chief State School Officers. This coming together of resources led James B. Graham, Kentucky's Superintendent of Public Instruction, to hope that the program would help to "revitalize citizenship education in Kentucky." He called the project "a grass-roots effort to give effective leadership to a basic goal of education"—the preparation for citizenship.[3]

Soon, students throughout Kentucky were making inventories of their homes, schools, and surroundings. They developed lists of goods made in other countries and plotted the national origins of each on large wall maps of the world. Similar lists and map connections involved restaurants specializing in non-American foods, tourist trips planned through travel agencies, shipping companies, electronic media, and items in the daily newspaper.

Such a program is not a one-stop answer to the need for a global perspective, but it does offer an important beginning. Charlotte Anderson, who has helped develop curriculum materials based on the Columbus model, states that the program helps "develop children's perceptual awarenesses so they can see in their everyday lives involvement in transnational or global processes." And she adds, "We can help them look with a new eye at their local community, at the people and activity immediately around them."[4]

The work of the Mid-America Program helped to develop community and statewide projects in Illinois, Indiana, Michigan, and Ohio.

IN-SERVICE PROGRAMS

Wilma Lund, an eighth grade teacher at Northside Middle School in Illinois and a member of the National Council for the Social Studies committee on global education, recently pointed out two major barriers to making a global perspective a basic part of the curriculum. First, she said, "In the undergraduate curriculum for elementary teachers, probably no more than one course will touch upon global education even peripherally." Without adequate training, many teachers simply don't recognize that the courses they teach could help students gain a better understanding of the world they live in. Second, Ms. Lund points out, there are few incentives (such as funding or released time) for the teacher to devote his or her energy to intensive workshops or in-service courses.

Despite the lack of incentives, teachers do respond to the global perspectives workshops and courses that are offered. Teacher Billie Day put the matter simply in testimony to the Teacher Center Task Force on Global Education. "Teachers want to do a good job of preparing students for the future," she said. "Education with a global perspective offers an important way of doing this. Therefore, teachers are becoming enthusiastic about training programs that provide that global context." This testimony is supported by those involved in in-service programs. Susan Walton at the University of Michigan's PASE says that their most serious problem is "getting the word out. Once teachers find out about the programs available—usually through colleagues who are involved—they are anxious to be included."

Some in-service and pre-service programs are attempting to meet this growing need. For example, graduate courses in education for a global perspective at the Center for Teaching International Relations (CTIR), University of Denver, now reach several hundred teachers per year. In addition, CTIR offers a wide range of workshops in Colorado and New Mexico and works with schools in curriculum improvement projects.

Similarly, the work of Jan Tucker and his associates at Florida International University has helped in the development of new school programs in many Florida districts. The Masters program in social studies at the university has been revised to incorporate global perspectives material; in 1979-80 additional revisions were underway to include the issue of international human rights in many graduate courses.

Other colleges and universities have also become involved. Most educators feel, however, that a great deal more must be done to train teachers to infuse a global perspective into their courses.

BUILDING BLOCKS: THE ELEMENTARY GRADES

Are the early years of schooling too soon to be introducing students to the content and ideas that build toward a global perspective?

On the contrary, all available research suggests that these years are critical in the formation of attitudes about the world. We know, for example, that all too often a child forms negative images about people who are "different" and these stereotypes become frozen in his or her thinking. Studies at Carnegie Mellon Institute in the early 1970s suggested that efforts to correct these distortions in later grades are not always successful. In fact, among high school students studying African cultures, negative images were reinforced or actually increased.

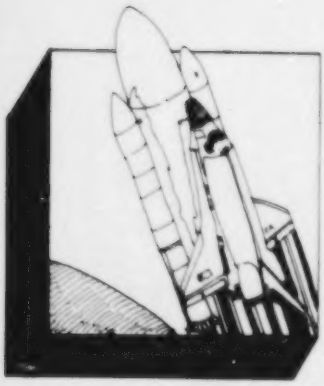
Traditionally, young children were taught about their world in terms of a series of expanding concentric circles—family, neighborhood, community, nation, world. Students were rarely exposed to information about the larger world until the fifth or sixth grade.

Over the past decade, we have begun to deal with these concentric circles simultaneously. A second grade class studying neighborhoods is now likely to learn about several neighborhoods in different cultural settings. There are at least three potential advantages to this approach:

1. In a comparative setting, the study of culture enables the children to achieve a better understanding of families, neighborhoods, and communities in their own society.
2. There is at least the recognition that the child comes to school already equipped with images about a larger world—images gained primarily from an average of 4,000 childhood hours in front of a TV set.
3. Making the world seem less child-centric can help young students begin to feel more comfortable with the idea of the self in a world environment—one that includes people from many different places, people very like oneself in some ways, very different in others.

In addition to placing cultural diversity in a more realistic perspective, the elementary curriculum can build toward a global perspective in other ways.

The tremendous increase in environmental studies has helped make many students aware of natural systems which are global. Increasing numbers of classroom materials include the worldwide manifestations of such concerns as population changes or the sources and effects of pollution. In a Cincinnati fifth grade class, for instance, the students learned about the concept of population change through materials from the Science Curriculum Improvement Study. A few weeks later they were applying the concept in social studies, using a unit in Scott, Foresman & Co.'s *Regional Studies* which explores the reasons for population growth in the Pacific Division of the national census.



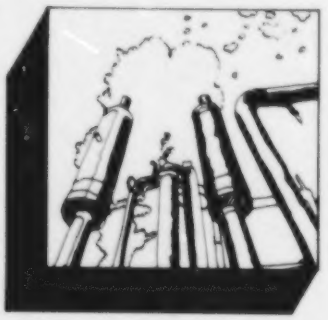
The emphasis on concepts is important. The student tends to remember a concept even after specific content is forgotten, and this mental construct can then be used to make sense out of new information. Consequently, conceptual building blocks can lead toward a global perspective even when the content does not involve global matters. The City Building Educational Program provides an illustration. This is an exciting and innovative project which develops learning that is important for a global perspective even though the material emphasizes the classroom and the city. In describing the purpose of the program, director Doreen Nelson says:

> *We are living in a rapidly evolving society which requires a great deal of sophistication, cooperation, flexibility, and good judgment on the part of its citizens. As a result of this accelerating rate of change, our children may face decisions as adults which we cannot anticipate for them. Many of their problems will not lend themselves to traditional or pat solutions. The City Building Educational Program grew out of concern for preparing children to improve their environment by allowing them an opportunity to deal with new and complex problems.*[5]

This is the kind of childhood learning that can help young people develop flexible, constructive responses to the challenges of a global age even though the information they are dealing with may not involve what we normally think of as "global" content.

Similarly, in the GPE Humanities Project, primary grade children become familiar with four broad concepts or themes: interdependence, change, conflict, and communication. They use these concepts as organizing themes, applying them first to familiar objects like the systems at a street crossing. Rather quickly they learn to use the concepts in new learning experiences. In the fifth grade, for example, students use a model of conflict to keep track of the escalating events that culminated in the American Civil War. As in the City Building Program, the GPE materials develop knowledge and skills that build toward a global perspective even when using content that is not directly concerned with global matters.

The new emphasis on energy education also offers opportunities to develop better understanding of the world our children are growing into. In one of the many new handbooks on energy education for elementary grades, Judith Gillespie presents the case clearly:



> *... We are concerned about the outcomes of human behavior, both in terms of individual and group action. We want students to understand how their actions can contribute to the resolution of energy questions and what the unintended consequences may be. We also want students to see how their use of physical resources contributes to the physical condition of the globe as a whole. In this sense, we are concerned about the physical outcomes of energy use. The problem is definitely global in scope, and students should be able to see linkages between resources, actions, and outcomes which will cause them to see how the patterns in their everyday lives have an immediate and indirect effect on the lives of others.*[6]

THE STAMP OF LEGITIMACY

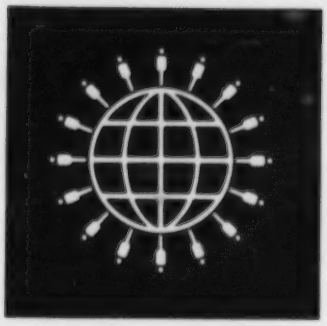
In 1975, John W. Porter, Superintendent of Public Instruction for the State of Michigan, spoke on the subject of "Global Education" to the Michigan Foreign Language Association. "My speech," he wrote later, "largely focused on the dynamics of our rapidly changing global community and the various educational implications of such changes. It was obvious to me then, and more so now, that Michigan schools must carefully plan and carry out curriculum changes that are commensurate with the realities of living in an interdependent world."

In the years since that speech, the Michigan Department of Education has helped create a climate in which curriculum change for new educational goals is encouraged. In a 1978 publication, *Guidelines for Global Education*, the Department urges schools to develop programs that will include such goals as the study of: "the operation of our international labor and business networks; international communication and travel; at least one foreign language; involvement in scientific studies from a global perspective; different religions; artistic expressions of other cultural groups; world geography; the causes and effects of pollution; the uses and abuses of energy; and cultural activities of different racial and ethnic groups."

Dozens of local, state, and national agencies have provided similar endorsement of a global perspective in education. As early as 1964, the Education Commission of the States called on state education agencies to provide "vigorous leadership" in developing educational goals for a global age. In 1976, a report by the Council of Chief State School Officers stated: "We must develop an expanded civic literacy on global interdependence, a basic understanding of the forces at play in the world which now affect our lives so directly, in order to help Americans cope more effectively with the problems of interdependence."

The work of Ernest Boyer as U.S. Commissioner of Education did much to call attention to the federal government's role in meeting what Boyer called the "new educational imperative." Presidential commissions on world hunger and the environment also referred to new challenges for the nation's schools, and the November 1979 report of the President's Commission on Foreign Language and International Studies attempted to clarify the goals of international education in this age of global interdependence.

Important leadership has also been provided by professional organizations such as the Association for Supervision and Curriculum Development and the National Council for the Social Studies. For some time, official position statements and resolutions by



these organizations had a somewhat limited effect because of general confusion about the nature of this thing called a global perspective. People tended to see it as a social studies matter—a kind of extension of the study of world affairs.

Only gradually have educators begun to recognize that the knowledge, attitudes, and skills that constitute an adequate global perspective should be developed through other strands of the curriculum besides social studies. Skills in decision making, for example, or abilities to deal in a healthy way with conflict, ambiguity, or complexity are critically important educational goals that can best be achieved through the total curriculum rather than in one subject area. These coping skills should be as central to general learning as reading skills—and both sets of skills need to be developed at all grade levels, in all courses.

As recognition of these new needs has increased, professional organizations representing a variety of disciplines have incorporated them into position statements. For example, in a position paper developed for the American Council on the Teaching of Foreign Languages, C. Edward Scebold calls for cooperation between foreign-language teachers and those concerned with a global perspective in education:

> *. . . A long-range program of educating the American public to the fact that life on planet earth cannot be monolingual in the twenty-first century must be initiated. Although this fact has been impressed upon our minds on numerous occasions in recent years, particularly as a result of the international energy crisis, the lessons learned by these experiences are soon forgotten. The average American must be made aware of the daily realities of international interdependence. The efforts of Commissioner of Education Boyer and others who espouse global education must therefore be strengthened and augmented, and every effort must be made to guarantee that foreign-language and social studies departments in our schools, and foreign-language, history, sociology, and international studies departments in our colleges and universities, cooperate in the renovation of curriculum. We have adequate experience in these areas within our various disciplines; what we lack is the motivation and the mechanism for working together.*[7]

Such calls for new kinds of learning to train students for life in an interdependent world involve college and university education as well. The Council on Learning, for instance, has launched a two-year program to demonstrate how a global perspective can be built into existing undergraduate courses. The Council's paper states that "the highest priority should now be given by the nation's colleges and universities to the systematic integration of global perspectives into all major fields of learning."[8]

A GLOBAL PERSPECTIVE AND SCHOOL CHANGE

The leadership of professional organizations and other educational agencies is vital in creating the kind of atmosphere that makes change possible. Additional impetus is provided when a variety of organizations cooperate in working to define the tasks. This was illustrated by the 1979 National Conference of the Institute of International Education. The theme—"International Education: The Global Context, The U.S. Role"—was addressed by representatives of more than 60 organizations, including government agencies (such as the U.S. Office of Education), foundations (the Ford Foundation and others), and professional organizations (for example, the Association of American Colleges and the Association of American Universities).

The carrying out of school change in local districts is also augmented by cooperative efforts. The Bay Area Program on Global Education, for instance, is a consortium involving the Stanford University Program in International and Cross-Cultural Education, the Schools Services Program of the World Affairs Council, and Global Perspectives in Education, with funding support from the U.S. Office of Education and the Hewlett Foundation. Through this joint effort, and with the cooperation of school districts and the California State Department of Education, model programs are being developed in three districts, and resource centers as well as in-service training workshops are available to teachers throughout the Bay Area.

GLOBAL EDUCATION PROJECT CURRICULUM	
ELEMENTARY	
KINDERGARTEN—2ND GRADE	Stories from Foreign Countries
1ST GRADE	World Communication
2ND GRADE	Human Needs—Food Continents of the World Water Pollution
3RD GRADE	World Cities
4TH GRADE	Manufacturing Regions of the U.S. The Forest Environment
5TH GRADE	Water Pollution
JUNIOR HIGH (Grades 7-9)	
SCIENCE	Food and Population: A Global View
ENGLISH AND SOCIAL STUDIES	Advertising Global Ecology
HOME ECONOMICS	The Worldwide Consumer
SENIOR HIGH (Grades 10-12)	
SOCIAL STUDIES	World Hunger: Focus Africa
ENGLISH	Intercultural Communication Global Essays
FOREIGN LANGUAGE	Cross-Cultural Awareness in German
MATH	Global Story Problems

In the fall of 1977, the public schools of Farmington, Michigan, launched a "Global Education Project." Their goal was to "infuse" a global perspective into as many courses and grade levels as possible. The effort was supported by the school board and by district administrators.

Curriculum teams set to work to integrate the concept into new teaching units that would then become part of existing courses. The topics developed in that first year are shown in the chart.

The staff and administrators saw this as a preliminary step—a way of making the concept of a global perspective a focal point for improving the quality of schooling in their community. They saw the need for important new areas of knowledge and awareness that could best be developed in a cumulative way, beginning in the earliest grades. And they realized that a great deal more work would be needed: to refine the model units and develop new ones, and to evaluate the program and its goals.

Other schools have also used this need for a broader outlook as the basis for major redesign of the curriculum. In Livonia, Michigan, for example, a new alternative school called "Global Education"

was developed within Stevenson High school. In describing this school-within-a-school to new students, the district office explained that "*Global Education* at Stevenson High School means a curriculum which will involve students in cultural, scientific, ecological, and economic issues which affect everyone: It promotes an understanding of the values and priorities of the many cultures of the world as well as the basic concepts and principles related to world communities."[9]

An even more ambitious attempt to build major school reform around the concept of a global perspective is the North Central-Kettering Foundation program: "School Improvement Through Global Education." The program is based on the premise that, without an organizing theme, curriculum reform is likely to end up as a rehashing of old programs. Global education provides an underlying goal—that of providing better training for life in an age of global interdependence.

At no point does the Kettering Foundation offer a blueprint for change. Nor is there any attempt to present a pre-packaged curriculum.

Instead, Kettering staff will serve as facilitators, but only after the school staff have decided that this is the direction to explore. The program "calls upon every member of the staff to make a personal response to global education." No one will tell the school personnel what that response should be. "That," the participants are told, "is for you to decide with your fellow teachers and staff members in your school."[10]

The School Improvement program does present guidelines built around four broad themes. These themes provide one way for teachers to evaluate the extent to which their courses are meeting four goals of global education:

1. *Valuing diversity*
2. *Developing effective working relationships with others*
3. *Understanding the world as an interdependent system*
4. *Understanding prevailing world conditions, the process of change and emerging trends.*[11]

How these themes are put into practice is left up to the individual participant: "Over a period of time (which could be several years in some cases) each teacher can make a personal response to each of the four themes. Global issues need not be introduced every day or with every topic nor should the themes be artificially connected to class material. You make only the responses you feel are appropriate. You make a professional judgment with respect to your present material and methods to determine whether they reflect an accurate global perspective."[12]

This sampling of programs touches only a fraction of what is happening. Throughout the country, people are engaged in a process similar to that created by the North Central / Kettering framework: evaluating how well school programs are meeting the needs of a global age. No one pretends that enough has been done—that our schools will now provide the kind of knowledge, skills, and awarenesses this age requires. And there are still far too many schools where little change has taken place. But the scale and scope of activity is impressive. We have made a good beginning.

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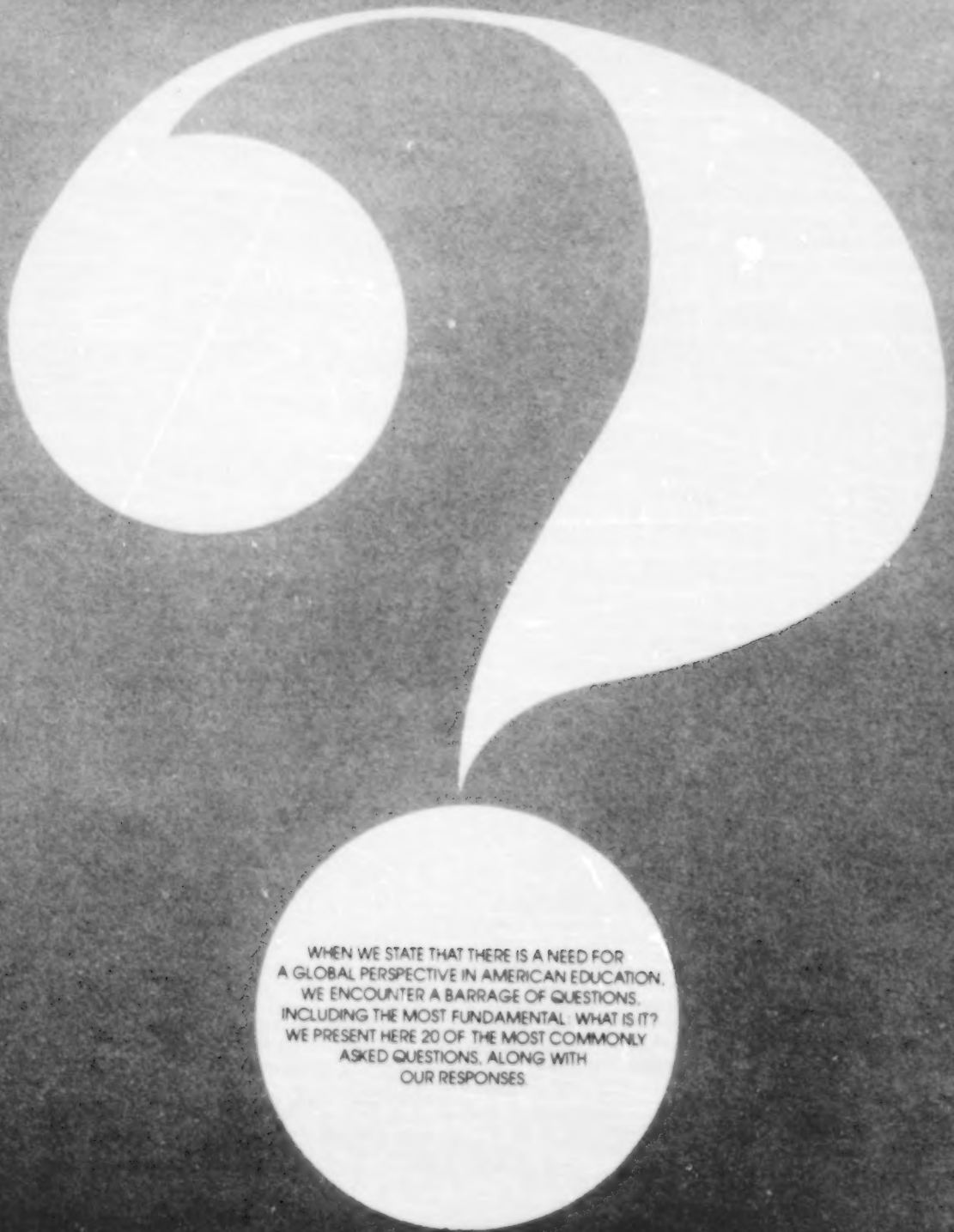
PART THREE
GLOBAL PERSPECTIVES IN EDUCATION: QUESTIONS PEOPLE ASK

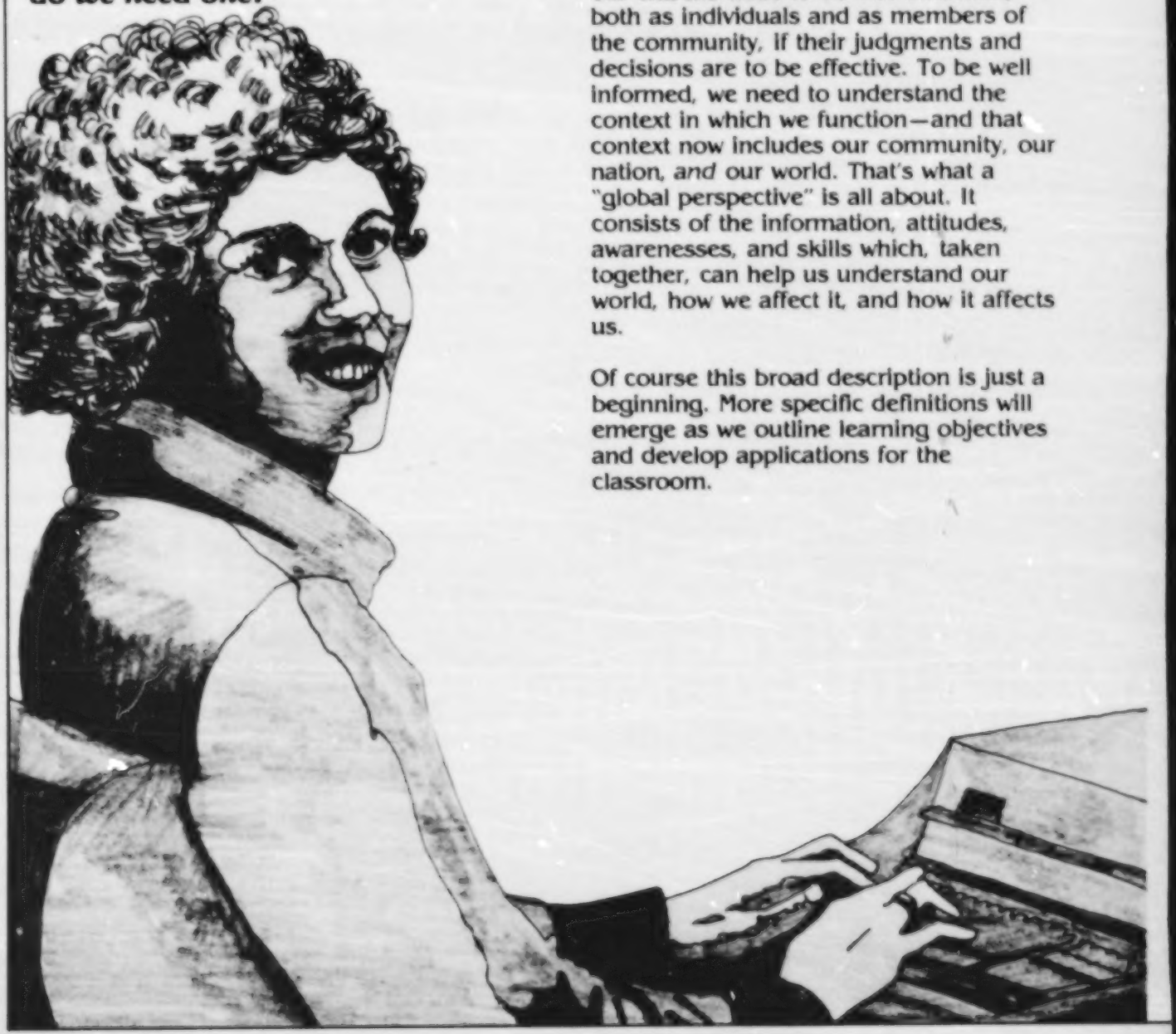


WHEN WE STATE THAT THERE IS A NEED FOR A GLOBAL PERSPECTIVE IN AMERICAN EDUCATION, WE ENCOUNTER A BARRAGE OF QUESTIONS, INCLUDING THE MOST FUNDAMENTAL: WHAT IS IT? WE PRESENT HERE 20 OF THE MOST COMMONLY ASKED QUESTIONS, ALONG WITH OUR RESPONSES.

Defining the term

QUESTION 1:

What is a global perspective and why do we need one?



Our democracy is based on the belief that our citizens need to be well informed, both as individuals and as members of the community, if their judgments and decisions are to be effective. To be well informed, we need to understand the context in which we function—and that context now includes our community, our nation, *and* our world. That's what a "global perspective" is all about. It consists of the information, attitudes, awarenesses, and skills which, taken together, can help us understand our world, how we affect it, and how it affects us.

Of course this broad description is just a beginning. More specific definitions will emerge as we outline learning objectives and develop applications for the classroom.

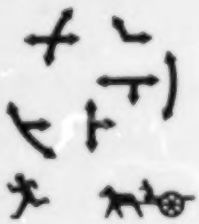
QUESTION 2:

Why call this a GLOBAL perspective? Isn't that far removed from our personal lives and concerns?

It might be just as correct to refer to an *individual perspective* or a national one since we're concerned with the impact of events in our society and on the individual. But the word *global* does serve to take note of the new world circumstances in which we now live. People waiting in line for gasoline are experiencing one effect of global interdependence. The frustration and the cost are *personal* manifestations of what many see as a *national* problem. We must perceive it as a *global* problem as well if we are going to be able to deal with it effectively. That may sound obvious, but it is precisely that global connection that our schools do not yet impart adequately.

QUESTION 3:

Is a global perspective like global citizenship?

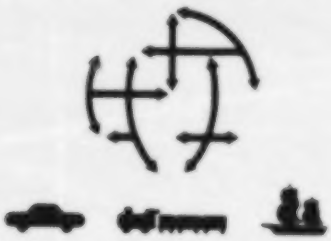


Not at all. Citizenship involves a legal status in a political community. The development of a global perspective does not require participating in or being in favor of any sort of world political community. Instead, the term simply suggests that we need a broader, more profound view of ourselves, our planet, and the workings of the systems that connect us.

There is no doubt, however, that the word *global* will continue to make some people uneasy—it sounds dangerously international and somehow threatening to national loyalties. One hope that we will be able to dispel such fears is the growing frequency with which our country's leading figures warn that the recognition of growing global interdependence is absolutely essential to our national self-interest. We don't have to like that interdependence, but our government and our citizens must learn to cope with it.

QUESTION 4:

Aren't educators–and students–going to get tired of hearing the words GLOBAL and GLOBAL PERSPECTIVE all the time?



That could happen, but it doesn't have to. Even when we are talking about education for a "global perspective" we don't need to use that particular phrase very often. The filmmaker Ray Eames makes this clear in connection with another subject—art education. "The real task," he says, "is to develop programs affecting *all* the teaching in the school (science, history, phys. ed.)—to raise the level of awareness, discipline, elegance, rigor, pleasure, appropriateness; and to establish a consistent concern for quality in the life of the student—in such a way that the question of art never comes up."[1]

If we substitute the term *global perspective* for *art*, that sentence presents a sound philosophy for making this learning a natural part of the curriculum.

QUESTION 5:

Does anyone really think that all Americans are going to develop a global perspective?

Not in the sense of everyone having the same perspective, because a global perspective is not any one thing. But we can all develop elements of a more global view. As Robert G. Hanvey explains:

> *. . . A global perspective is not a quantum, something you either have or don't have. It is a blend of many things and any given individual may be rich in certain elements and relatively lacking in others. . . . The implication of this notion, of course, is that diversified talents and inclinations can be encouraged and that standardized educational effects are not required. Every individual does not have to be brought to the same level of intellectual and moral development in order for a population to be moving in the direction of a more global perspective.*[2]

Relating it to the schools

QUESTION 6:

How does this concept of a global perspective fit into the traditions of American education?

Schools have long played a major role in preparing young people for their society and for their roles as citizens. That preparation must now include a recognition of the new challenges we all live with, and a recognition of how seemingly distant events affect personal, community, and national choices. Such education must also involve training in ways of exercising control over conditions which help determine the quality of our lives.

We also depend on our schools to help prepare young people for their futures. Today, this means helping them learn to cope more readily with the complex interdependencies which characterize our age.

QUESTION 7:

Are schools the only agency that can provide this perspective?

No. It's clear that even very young children acquire knowledge, attitudes, and sensitivities about the world. Much of this comes from their families and homes, but media sources are increasingly important. And even if schools did nothing in this area, people would have to find ways to deal with our global interdependencies. Multinational business, agriculture, tourism, entertainment, sports, science—all engage growing numbers of Americans in contacts across national boundaries. (The number of Americans traveling abroad, for example, increased from roughly one million in 1955 to about seven million in 1973.)

These developments will continue, with or without the schools. But our schools can play a crucial role: they are the major agency that can provide a solid background of the knowledge and skills that will enable Americans to cope more effectively with this complex and changing environment. The media, for instance, tend to focus on the dramatic and unusual. Schools can provide a more balanced and thoughtful view of events—a setting or framework. And, where necessary, they can correct distorted images.

QUESTION 8:

How do you expect students to be interested in "new world realities"?

The key word is *realities*. Students respond to the learning that helps them cope with the realities of their worlds, the learning that involves their future decisions and choices. Such learning is truly "relevant" and the task is to bring the students to that understanding.

We must try to relate to these new conditions that which we normally teach, to use our courses to provide insights into life in a complex, changing world. If we can help students see that learning about the world we live in is of vital importance to their present and future lives, they will *want* to learn. Urie Bronfenbrenner saw the importance of this kind of motivation in the teaching of reading in China: "They have the deadliest curriculum in the world," he commented, "and the worst teaching methods you can imagine. But we couldn't find one child who didn't know how to read. The reason was that the classrooms were filled with people, old and young, who kept saying, 'Reading is important; come read with me.' "[3]

We can apply this same idea to teaching about our world and each individual's relationship to it.

QUESTION 9:

The curriculum is crowded and teachers are overworked. How can we expect them to find the time to teach about global perspectives?

There are two answers to that question: First, if we become convinced that new areas of knowledge and awareness are crucial to the future of our youth, then we will adjust the curriculum accordingly. Many people argue that our very survival depends on our coming to that conviction. Former U.S. Commissioner of Education Ernest Boyer wrote that ". . . any educational agenda for the remaining years of the 20th century must of necessity confront the realities of the 21st century, attitudes that will be critical in ensuring the survival of mankind on our globe."[4]

Second, it is important to keep in mind that global perspectives are not something we teach *about*. They are not in competition with other courses or parts of courses. Instead, these broader perspectives can emerge naturally within existing courses. Literature, science, history, social sciences, language study—all these areas can provide students with the new understanding and skills our age requires.

Its place in the curriculum

QUESTION 10:

How can we fit these new ideas into the curriculum?

This is not an easy task. Classroom practitioners and specialists in all disciplines need to ask themselves a basic question: How can our existing curriculum help students acquire a global perspective? A U.S. history course, for example, can be one vehicle for a better understanding of our world today. It might use historical episodes to increase students' knowledge of, say, technological innovation; the nature of change and of conflict; or the tug-of-war between isolationist impulses and international involvement. Students will still learn the basic facts of the nation's history. But they will also find new ways to make this learning relevant to their own lives.

The development of fundamental skills can also be useful in the acquisition of a global perspective. A recent survey of upper elementary schools in Northern California revealed that 70 percent of class time is devoted to the teaching of reading and mathematics. We need to know what the content of this learning time is. Our schools do have a tendency to try to teach skills as abstract skills, in a vacuum which has little reference to content. The infusion of more meaningful content can promote skill development and can help develop a global perspective without adding to the curriculum or trying to create new courses.

QUESTION 11:

That reference to basic skills is critical. How can education for a global perspective help with other important improvement programs such as basic skill development?

Subject matter which promotes development of a global perspective can also be helpful in teaching basic skills. Margaret S. Branson summarizes the argument in favor of grounding skill development in content that is important to the learner:

- ☐ *Research does not support the teaching of any skill in isolation. Students can master drills but they do better when the content of those drills is something that matters.*

- ☐ *Skills are not only interrelated, they are grounded in thinking. Students need more to think about than trite paragraphs or the price of farmer Smith's apples.*

- ☐ *Skills are tools useful to human beings in the process of problem solving and valuing. The content of that process is "borrowed" from other subjects in the curriculum. If that borrowed content is significant both for the learners as individuals and for society as a whole, performance in skill development is greatly improved.*[5]

QUESTION 12:

What grade levels are involved in education for a global perspective?

All grade levels and practically all courses should be involved. When primary grade children explore the nature of systems, they are gaining a beginning understanding of how the world works. When upper elementary students read a story about a boy in Sierra Leone in a conflict situation, they are learning about a common human theme. When students in a junior high school class compute the travel times for each stage of Nellie Bly's trip around the world, they are becoming more aware of the forces that have shrunk the globe. And when high school students consider energy alternatives for their community or state, they are confronting the interlocking systems that connect us with all parts of the planet.

Questions often are raised about the elementary grades. Isn't this too early to teach about such topics as global systems? Research indicates that the early grades are critical in developing "a sense of national identity, a set of attitudes, beliefs, and values about [one's] own and other nations."[8] If we start with sound building blocks in the elementary grades—for example, developing more realistic understanding of other people and cultures—students will be in a better position, as their schooling progresses, to deal with the complexities of this global age.

QUESTION 13:

What should a school curriculum which tries to develop a global perspective accomplish?

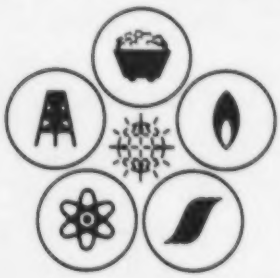
Here is a sample: A project co-sponsored by the Kettering Foundation and the North Central Association offers guidelines for using education for a global perspective as a means of achieving schoolwide curriculum improvement. Learning goals are listed under four broad areas of understanding or themes. The themes—plus sample goals—are:

1. **Valuing diversity.**
   Sample goal: Becoming aware that to know alternative viewpoints is to expand one's repertoire of choices.
2. **Understanding the world as an interdependent system.**
   Sample goal: Understanding that actions often lead to consequences which ramify over time.
3. **Developing effective working relationships with others.**
   Sample goal: Withholding judgment until gaining enough evidence to make one.
4. **Understanding prevailing world conditions, the process of change, and emerging trends.**
   Sample goal: Identifying and understanding the kinds of forces that can cause social, political, economic, technological, and environment changes.[7]

The sample is necessarily broad in scope reflecting the decentralized nature of the American education systems. Decisions about precise goals and objectives will normally depend on local change processes, local school and community needs, course designs, and even on the global perspectives of those planning the courses.

QUESTION 14:

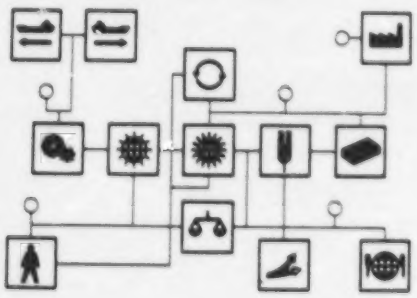
Can you be more specific about what we should be trying to accomplish?



It is possible to provide specific objectives for courses at given grade levels, and even to indicate models of course content. However, this would simply blur the fact that every school and every district must make its own decisions. There is no prepackaged curriculum for developing a global perspective. Teachers in Albuquerque, New Mexico, have designed a two-year global studies course. A teacher in Baltimore provides a global perspective to his U.S. history course by exchanging audio tapes with a school in England. The common element in these two cases is a commitment to provide learning experiences that develop insights into life in an age of worldwide interdependence.

QUESTION 15:

Does everyone in the school have to start at the same time or can one department start?



Important improvements are being made by individual teachers, by entire departments, and by several departments working cooperatively. Of course when more people, departments, and grade levels are involved, there is likely to be a greater impact on the curriculum. Ideally, an entire school or district will try to address the new educational challenges. This will involve administrators, supervisors, parents, and other members of the community, and perhaps outside agencies such as a state department of education. If there is consensus in the school and community that new learning goals must be met, this climate makes change more likely to be more pervasive and more permanent.

Getting started

QUESTION 16:

When teachers or administrators are interested in improving and strengthening their program, what are some important things to consider?

Goals compatible with the local school climate need to be established. This makes parent or other community involvement a valuable asset. Many different education agencies and organizations have developed guidelines for school improvement through global perspectives education. Building or district committees can best decide which goals meet their needs.

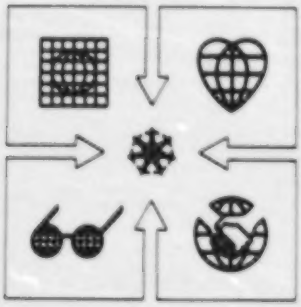
A second key step is to analyze what is already being done. In almost any school, one can find at least some courses which provide elements of a global perspective, and these can be evaluated in terms of the new goals being developed.

In addition, course materials currently being used can be surveyed. This will help the staff in determining how existing curriculum can be made more responsive to new educational challenges.

Many schools have developed entire courses focusing on global education or a global perspective. This is one approach. Others find it more useful to explore ways in which a global perspective can emerge from many different subjects at all grade levels.

QUESTION 17:

How do the humanities fit in?



The humanities are at the center. We must avoid the error of thinking that attaining a global perspective is somehow a matter for the social studies—a mistake many people make because they assume that a global perspective involves only the analysis of international issues. People's image of themselves, their sense of their place in history and in society, their sensitivity to creative expression, are all essential to the kind of learning we are concerned with. As Arthur W. Combs says, our primary goals should be "the development of intelligent behavior, the production of self-propelled, autonomous, problem-solving, humane, and caring citizens."[8] Such objectives depend both on the humanities and on "a humanistically oriented educational system."

QUESTION 18:

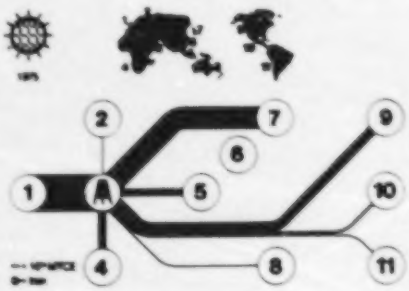
How can global components be added to basic courses like science?

Every branch of science involves social questions. Questions relating to environmental health or the quality of life are likely to involve global systems. The exploration of such issues in science courses can provide important insights into the meaning of global interdependence.

In more general terms, the very nature of scientific thought is involved in addressing critical social issues. Arthur W. Forshay argues that a scientific perspective is essential for an adequate global perspective. "Science," he states, "is basic to a feeling of power and participation in the world, and in today's world, to effective citizenship."[9]

QUESTION 19:

Will teachers need special training?
Will schools need special materials?



Much depends on how ambitious the change program in a given school is. In some cases, teachers who recognize new educational needs have simply made their courses more responsive to those needs. Where an entire school or district has decided to re-evaluate its curriculum, in-service training programs are usually part of the process.

The question of materials is a little more difficult to answer. Some argue that schools can make major reforms in their courses without any change in textbooks or other materials. Teachers involved in developing more globally oriented courses, however, often cry for materials that will help.

For more information about materials and other aspects of education for a global perspective, write to:

Global Perspectives in Education, Inc.
218 East 18th Street
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QUESTION 20:

What about the costs?

Additional costs are minimal—especially when the staff is working with existing courses and materials. Costs are involved in meetings for planning and any desired in-service programs. Many schools also report the need to purchase at least some materials to supplement those currently in use.

The symbols used throughout the question-and-answer section and on pages 25 and 39 are symbols developed in a special project of the East-West Center, Honolulu.

The Open Grants Division of the Center invited five visual communicators from the U.S.A., Japan, India, and Iran to work as a team to develop a way to convey essential information to people worldwide. After extensive research they selected and refined a group of symbols and images and organized them in a timed sequence "to convey complex concepts about the interdependence of nations and people, with emphasis on the energy crisis." The result is a slide show that depends primarily on images not words for communication.

Although most of the symbols used here have been printed in black on white, their real impact is enhanced as they appear in the slide show with the images as white symbols against a black background. In a darkened room, the viewer sees only the stark reality of facts and concepts and the significance of global interdependencies.

Excerpts from the show may be found in the summer 1979 issue of *East-West Perspectives*, the journal of the East-West Center, from which this description is adapted.

For more information about the slide show write to "Open Grants, East-West Center, 1777 East-West Road, Honolulu, Hawaii 96848."

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